the Alliance Weekly

NOVEMBER 20, 1957

PACIFIC SCHOOL OF RELIGION

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HOUSES ARE BUILT OVER THE WATER IN JOLO, PHILIPPINE ISLANDS

In this issue

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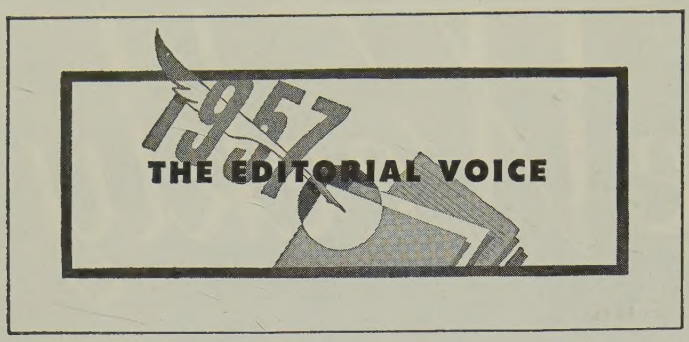

THE NEED FOR SELF-JUDGMENT

Between deeds and consequences there is a relationship as close and inescapable as that which exists between the seed and the harvest.

We are moral beings and as such we must accept the consequence of every deed done and every word spoken. We cannot act apart from the concept of right and wrong. By our very nature we are compelled to own a three-dimensional moral obligation every time we exercise the right of choice, namely, the obligation to God, to ourselves and to others. No conscious moral being can be imagined to exist for even one moment in a nonmoral situation.

The whole question of right and wrong, of moral responsibility, of justice and judgment and reward and punishment, is sharply accented for us by the fact that we are members of a fallen race, occupying a position halfway between hell and heaven, with the knowledge of good and evil inherent within our intricate natures, along with ability to turn toward good and an inborn propensity to turn toward evil.

The present state of the human race before God is probationary. The world is on trial. The voice of God sounds over the earth, "Behold I set before you the way of life and the way of death. Choose you this day."

It has been held by most Jews and Christians that the period of probation for the individual ends with his death and after that comes the judgment. This belief is supported completely by the Scriptures of the Old and New Testaments, and any variance from this view is the result of the introduction of nonscriptural religious and philosophical concepts into Christian thinking.

The introduction of the cross into the world has altered somewhat the position of certain persons before the just judgment of God. Toward those who embrace the provisions of mercy that center around the death and resurrection of Christ one phase of judgment is no longer operative. "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24).

That is the way our Lord stated this truth; and we have only to know that the word "condemnation" as it occurs here is actually *judgment* to see that for believers the consequences of sinful deeds have, in at least one aspect, been remitted.

When Christ died in the darkness for us men He made it possible for God to remit the penalty of the brok law, re-establish repentant sinners in His favor exact as if they had never sinned, and do the whole thi without relaxing the severity of the law or compromi ing the high demands of justice (Rom. 3:24-26).

This is a mystery too high for us and we honor G more by believing without understanding than by tr ing to understand. The Just died for the unjust; a because He did, the unjust may now live with the J in complete moral congruity. Thanks be to God for H unspeakable gift.

Does this mean that the redeemed man has no respo sibility to God for his conduct? Does it mean that n that he is clothed with the righteousness of Christ will never be called to account for his deeds? God fo bid! How could the moral Governor of the univer release a segment of that universe from the moral la of deeds and consequences and hope to uphold the orde of the world?

Within the household of God among the redeem and justified there is law as well as grace; not the la of Moses that knew no mercy, but the kindly law of t Father's heart that requires and expects of His childr lives lived in conformity to the commandments of Chri

If these words should startle anyone, so let it be a more also, for our Lord has told us plainly and H risen up early and sent His apostles to tell us that w must all give account of the deeds done in the bod And He has warned us faithfully of the danger that w shall have for our reward only wood, hay and stubb in the day of Christ (Rom. 14:7-12, 1 Cor. 3:9-15).

The judgment unto death and hell lies behind t Christian, but the judgment seat of Christ lies ahe There the question will not be the law of Moses, b how we have lived within the Father's household; o record will be examined for evidence of faithfulne self-discipline, generosity beyond the demands of t law, courage before our detractors, humility, separati from the world, cross-carrying and a thousand litt deeds of love that could never occur to the mere legal or to the unregenerate soul.

"If we would judge ourselves," said Paul when spea ing of carnal abuses in the Corinthian church, "we shou not be judged." This introduces at least the possibili that we may anticipate the judgment seat of Christ a prepare ourselves against it by honest self-judgment he in this life.

This deserves a lot of prayerful consideration from u We have the Bible before us and the Holy Spirit with us. What is to hinder us from facing the judgment se now while we can do something about it?

●

A soul who leans only on God is never surprised at h own wretchedness. He is pleased to see that he can nothing, and that God alone can do all. It is only feeding our hearts on pure trust in God that we grow c customed to the passing of trust in ourselves.—FÉNELO

Those Amazing Methodists

6. *Disciples Indeed*

Last of a series

By A. W. TOZER

JOHN WESLEY and his Methodsts understood the meaning of liscipleship as we do not today. To e a Christian was to be a disciple f Christ, and a disciple must oluntarily accept discipline.

This was to them a perfectly ogical and obvious truth, and the pplication of that truth caused the arly Methodists to stand out from rdinary nominal Christians as bright s stars in a dark sky.

The application of discipline to ie Methodist Societies was simple s it was strict. The local church as divided into classes of about velve members and over each class leader was appointed whose duty was,

. To see each person in his class once a week at least; in order

"1. To inquire how their souls prosper.

"2. To advise, reprove, comfort, or exhort, as occasion may require."

These groups were sometimes oken down into still smaller ands" which met at intervals to amine their hearts before each her. "To speak . . . freely and ainly, the true state of our souls, th the faults we have committed tempers, words, or actions . . ." nong the questions they asked ch other were these: "Has no sin, ward or outward, dominion over u? Do you desire to be told of ur faults? Do you desire to be d of *all* your faults, and that plain d home? Is it your desire and sign to be on this and all other casions entirely open, so as to ak without disguise, and without reserve? What known sins have you committed since our last meeting? What have you thought, said, or done, of which you doubt whether it be sin or not?"

In this way they probed to the heart of each professing Christian. "Do you desire that in doing this, we should come as close as possible, that we should cut to the quick, and search your heart to the bottom?"

No one, however, needed to submit himself to such scrutiny. Should a member resent these searching questions he had but to leave the assembly. If it became evident that a member was habitually harboring unconfessed and unforsaken sin he was quietly dismissed. That there were many such is revealed by the "quarterly meeting," the rules of which provided for the public reading of the names of such as had been dismissed from membership since the last report. "We will admonish him of the error of his ways," said the Rules; "we will bear with him for a season. But if then he repent not, he hath no more place among us. We have delivered our souls."

Compare this with the brassy independence and moral license of our present-day evangelical churches and it may become clear why the early Methodists rocked the world and we are too feeble to make our influence felt across the street or even next door.

The general level of the church is so low now that it is impossible for a local church to exercise moral discipline. However deeply the pastor may grieve over the evils practiced by his people, there is not spiritual solidarity enough in the church to enable him to do anything about it. Ties of family and friendship are so strong that were a carnal and self-willed member to be called to account for his deeds, great numbers would quit the church in protest. Personal friendship is more real and more important than the communion of saints.

The result is that we try to do by preaching what the New Testament church and the Methodists did by discipline. We urge our people to pray that "a mighty Holy Ghost revival" may sweep in and correct the abuses within the church, when it is perfectly evident from the Scriptures that these abuses must be corrected before the revival can come.

How did we get into such a fix? Well, there are many causes, but here is an effort to trace some of them in fairly recent history.

A short generation ago there sprang up in fundamentalist and "full gospel" circles a movement which for want of a better name I have called "Tabernacleism." In spite of its having little organization and almost no intellectual content, it had and is still having a powerful influence over the evangelical church in America.

As with almost all religious movements it represented a reaction from empty formalism along with a hunger for a spiritual reality which the drowsy denominational churches were not providing. The springs of the movement were not all pure, for there was discernible more than a little carnal ambition and lust for power among its promoters. It varied from itself almost as much as from the sleepy churches it sought to dis-

place, running the diapason all the way from hyperdispensational believism to an irresponsible, squalling pentecostalism which in its questionable morals and its engrossment with carnal religious feelings bore no remote resemblance to the New Testament church.

There were, nevertheless, certain factors present in it wherever it was found that marked it as being all of one piece. The new barn-type tabernacle that sprang up on the corner in any city was sure to be a revolt from ecclesiastical authority, an effort to escape the multiplying church dues and the multicolored offering envelopes of the old-line denominations. That the new "pastor-evangelist-founder" of the independent tabernacle could extract more legal tender from his congregation in one evening than the old church had been able to do in one year never seemed to occur to anyone. The pastor-evangelist, often a layman as ignorant of church history as of Christian theology, assured everyone that this was indeed a return to the freedom and simplicity of the New Testament church. Other marks of identification were a constant attack upon religious ritual and the substitution of an uncomely and pitifully amateurish "order" of service in its place.

Add to this the long-drawn-out sermon filled with coarse humor, self-centered stories and a meaningless repetition of emotion-triggered words and phrases; add the rapid singing of cheap, fifth-rate songs devoid of musical beauty and theological content to the accompaniment of a converted handsaw, a saxophone or a one-man band; add dubious financial transactions, a constant denunciation of churches, and worse still, an abysmal ignorance of the New Testament doctrine of the church; add a conceited spirit of independence that must perpetually boast of itself, and you have tabernacleism at its worst.

At its best the movement was, as I have said, a search for spiritual realities, and without doubt many a simple tabernacle group was a true apostolic church in lineal descent from Pentecost.

What I deplore is that the unworthy elements in tabernacleism have managed to perpetuate and extend themselves until they have permanently injured the religious fiber of the evangelical mind.

Without being aware of it we have gone through an experience tantamount to brainwashing. Our spiritual philosophy has become warped, our sense of *belonging* has gone from us, we recognize no authority, obey no rules, take no vows, are almost altogether undisciplined and feel no sense of loyalty. The idea that a local church could call us to account for our deeds would arouse humor or anger if declared openly before the average congregation today.

One reason for this attitude may be that we pastors have not been able to prove our moral right to command. Our people know us too well they golf with us, fish with us and exchange humorous (and sometimes soiled) stories with us, but they see no oil on our heads and smell no ointment on our garments; so if we preach in a manner to offend them they simply go six blocks uptown and join another group with no questions asked.

Anyway, it is my sober conviction that 95 per cent of present-day evangelicals would have been rejected if they had applied for membership in the Methodist Society as it existed 150 years ago. We are simply not godly enough. Our brand of Christianity would not have passed the test of simple goodness imposed by those amazing Methodists.

To me this is a tragedy too great to estimate now. Only eternity will reveal how tragic it is. ◆ ◆

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"Send the *Witness* to a Neighbor"

A novel suggestion to be used during the Subscription Campaign has been sent to us by Mrs. Ray E. Pruett, of Pontiac, Michigan. A member of the church there wrote the following words to be sung to the tune of "Go and Tell":

Send the "Witness" to a neighbor,
Carry out the Lord's command;
If you love him have the mailman
Place the "Witness" in his hand.

CHORUS:
Let the "Witness" go and tell them
Jesus died for sinful men.
Send the "Witness" to remind them
Christ is coming back again.

Make your Christmas shopping easy
With the simple "Witness" plan:
Make your list, then send the "Witness"
To as many as you can.

This is the last week of the Campaign, but there's still time to send the WITNESS to a neighbor or business associate. Backed with prayer, your gift subscription could have a ministry of eternal value.

Please be sure your lists are postmarked by November 27 for credit in the Campaign.

The Master Secrets of Prayer

II. *The Approach to Prayer*

By CAMERON V. THOMPSON

GEORGE MÜLLER discovered that it is far better to begin our days with the reading of the Word of God than to begin with any attempt to pray. Two things are required in the cylinder of a car to bring forth an explosion and the resulting power. The first is the spark and the second is the fuel. Now the spark of God's Holy Spirit may be present in our hearts in realized force early in the morning, but we need to fill our hearts with the fuel of the Word of God if there is to be power in prayer. The humble reading of the Word of God, the daily, systematic meditation on His Word brings faith and power and the desire to pray. We learn afresh of His love; we contemplate His past mercies; our hearts are thrilled with His ways.

It is indeed true that "it is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life" (John 6:63). But let us begin even the reading of the Word with a brief prayer: "Open thou mine eyes, that I may behold wondrous things out of thy law" (Psa. 119:18). Let us read His Word systematically, and a goodly portion every day, and let us read all of His Word, for the Bible is Christ in print and we wish to know Him thoroughly, not just His face or His hands.

In prayer we look to our Heavenly Father:

1. *We adore Him for what He is.* We shall not have been long in the Word before we have the experience of Isaiah and see the majesty and glory of our God. For each diamond-verse flashes to our hearts the multi-colored grace and glory of God. We adore God for what He is. At such times we find the words of many of the psalms on our lips and we also exclaim (Rom. 11:33), "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"

2. *We thank Him for what He has done.* After we have adored God for what He is, we find ourselves much inclined to thank Him for what He has done for us and others. Out on the great aircraft carriers a catapult is used to launch certain planes into the sky. When prayers are heavy and slow, how often do we find that the blockage lies in our failure to thank God for what He has already done? Often we should kneel and tell the Lord how we love Him and praise Him for what He has done and arise without asking for a single thing. "And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger" (Luke 17: 17, 18).

A missionary to China who had found the skies brass to his prayers glanced about the room in despair one day and saw a wall motto: "Praise Changes Things!" He took this key and unlocked heaven. We may well ask why David was a man after God's own heart. Among other things, he repented with all his heart and he praised with all his heart. Praise is mentioned more than two hundred times in the Psalms alone. Do you know where praise is first mentioned in the Bible? (See Genesis 29:35.) Our Lord came from the tribe of Judah ("praise"). "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" (Psa. 107:8). Read often in the Psalms. Mark the praises as well as the promises in your Bible.

3. *We come to Him as His very own child.* Above all things, we must not forget that the mighty God, He who "sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers" (Isa. 40:22), is also our very own dear Father. "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption [of son-placing] whereby we cry, Abba, Father" (Rom. 8:15). "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father" (Gal. 4:6). The word "Abba" is a term of intimacy. We come with the simple faith of a child to our very own dear Father.

A little girl was spending the night away from home. She was a bit frightened and asked that she might say her prayers as usual before retiring. She prayed, "Father, won't You please make me feel as safe as I do when I go to bed at home?" She paused a moment and then said, "Of course You will!"

How much we can learn from children when we are in the school of prayer! Watching them, we will learn to come with bright expectation and humble dependence. As a child we will trust God for our daily needs, for no child worries about its food and clothes.

See how David felt about the matter (Psa. 131). Well may we study daily and hourly to receive in the Holy Spirit the very nature of a child, for our Lord said, "Verily I

God sets more value on prayer and communion than on labor. The heavenly Bridegroom is wooing a wife, not hiring a servant. . . . Prayer brings God out of His secret place to work wonders in the earth, . . . to pour Himself through the believer into a world of lost souls. —A. W. ROFFE.

say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven" (Matt. 18:3, 4).

Not only must we feed upon the Word of God, and adore God, we must also see ourselves before God and in relation to Him:

1. *We see the wretchedness of our own hearts.* A view of God's glory and grace also brings a view of the wretchedness of our own hearts. As verse after verse searches our hearts we are led to bow our heads and confess what we are and then to confess our specific sins, naming them before Him. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). It is here that we thank God for Calvary and realize that "now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ" (Eph. 2:13).

2. *We confess our sins.* Among the chief sins we must confess are these: That we do not really want to pray. We desire not to talk with our blessed Father, so wicked are our hearts. That we do not know how to pray; our hearts cry out that He will teach us. That we cannot pray; that we have utterly failed in the past to pray as we should.

3. *We receive God's help.* Now if we are honest with God in confessing our helplessness and ignorance and failure, we shall surely have from Him immense help. For our Lord will reveal to us that mighty provision has been made for our awful weakness.

You will recall that Moses, in fighting Amalek, sat upon a stone and his hands were upheld by Aaron on one side and Hur on the other (Ex. 17:8-12). Aaron, as a priest, pictures the mighty intercessions of Christ at the right hand of God. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25). We begin to take courage for the battle. Hur stands for the blessed help of the Holy Spirit. "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself [himself, marg.] maketh intercession for us with groanings which cannot be uttered" (Rom. 8:26).

As long as Moses' hands were upheld, Joshua was able to prevail in the valley. We thus ask God for the cleansing of the blood, and we tell Him we cannot pray, that we do not know how to pray and do not even want to pray, and we ask that He fill us with His Spirit and pray through us. Behold, what help for the sons of men! In fact, there is no true prayer except as God the Holy Spirit cries out in us to God the Father in the resistless name of the Lord Jesus Christ.

Here is the secret of all secrets in regard to prayer. God is pleased at the first mention of any subject in the Bible to sum up for us His teaching on that subject. We read in Genesis 4:26, "And to Seth, to him also there was born a son; and H called his name Enos: then bega men to call upon the name of th Lord." God has gone out of H way in dozens of places to let u know that Bible names are of pr found significance.

The name of Enos means "weak ness, frailty." It is from the Hebre root *anash* which means to be fr or feeble or sickly. In the days wh men realized (after seeing dea begin to operate around them a in them) that they were desperate helpless and weak, then they bega to call upon the name of the Lor And to this day *only such a realiza tion and confession* will keep us i the school of prayer and at last caus us to have a true praying heart one of the rarest things in th universe. Read how Jehoshaph and Asa prevailed as they sprea their helplessness and ignorance an powerlessness out before God (Chron. 20:12; 14:11.) ◆ ◆

The Song of Faith

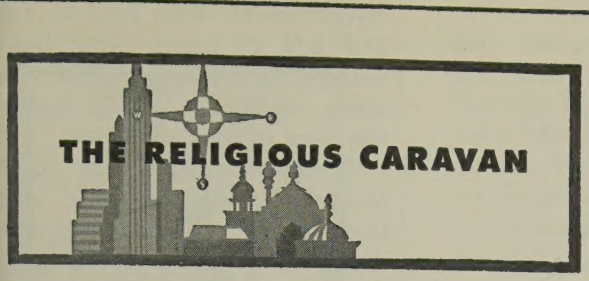
By A. B. Simpson

Difficulty is the very soil of faith, the very time for the song of triumph and the shout of victory. Like the rose of the Alps which blossoms amid the icy glaciers of the mountaintop, or the strange, sweet blossom of the Sahara which only opens its petals when the hurricane sweeps the fiery plain, or the song of the nightingale which is only heard in the midnight, so faith reaches its highest development amid the darkness and tempest and when all around seems even to forbid its brightest expectation. It is nothing to believe when we see the fulfillment of the promise. The only time for faith is when sight and sense afford no comfort and we rest our confidence on the naked Word of promise.

Habakkuk not only trusted in the dark hour, but he began to sing and he closed his sublime poem with a heavenly chorus of praise with all the stringed instruments. When the dark hour of trouble comes, there is no remedy or antidote stronger than praise. It is very beautiful to notice that the only time our Saviour sa —at least so far as we have a record—was on His way to Gethse ane. The first recorded song Paul's ministry was in the darke hour of his life, in the gloo dungeon of Philippi, when the who prospect of his great missiona campaign seemed blasted forev Luther used to say, "When yo troubles become too great for praye then begin to sing."

When is the time to trust?
Is it when all is calm,
When waves the victor's palm,
And life is one glad psalm
Of joy and praise?
Nay; but the time to trust
Is when the waves beat high,
When storm clouds fill the sky,
And prayer is one long cry,
Oh, help and save!

When is the time to trust?
Is it when hopes beat high,
When sunshine gilds the sky,
And joy and ecstasy
Fill all the heart?
Nay; but the time to trust
Is when our joy is fled,
When sorrow bows the head,
And all is cold and dead—
All else but trust.



DAVID R. ENLOW, Editor

T HOME

hildren's service held on "Mayflower": Children from ‹ to fourteen years of age, most of them Puerto Ricans, tended a special nondenominational service sponsored ' the New York City Mission Society aboard the *May-ower II.* The youngsters were pupils of the Second panish Evangelical Church school on Manhattan's ower East Side. Rev. Carl E. Flemister, minister of lucation for the church and president of the Lower ast Side Ministers Association, delivered the sermon.

●

aunch Sunday school for mentally retarded children: he first city-wide Sunday school for mentally retarded ildren was launched by the Greater Philadelphia ouncil of Churches. It is conducted at Belfield United ethren Church. The first class was limited to four ildren, but two more are to be added every fortnight m a waiting list. Dr. Oliver B. Gordon, the Council's rector of Christian education, said additional classes ould be started on a sectional basis later if funds and achers are available.

●

urch council plans institutional chaplaincy: Plans to tablish a chaplaincy service for the city's hospitals d institutions were announced by the San Francisco ouncil of Churches. Mrs. William Lister Rogers, presi-nt, said a fund of at least $100,000 will be sought to ance the program. Dr. Gilbert F. Close, minister of rtalhurst Presbyterian Church, was appointed chair-n of a committee to head the project.

●

ildren's chapel organized at Air Force base: A chil-en's chapel is now part of Dow Air Force Base at ngor, Me. The base commander set aside a building the chapel and parents redecorated it. It is one of first such units at any military installation. Protestant aplain (Lt.) John L. Smart conceived the idea for the ldren's church. He wrote and designed a special nnal for the youngsters to use at their services.

●

prove plans for chapel at Idlewild Airport: Plans to ablish a Protestant chapel at Idlewild Airport were proved by the General Assembly of the Protestant uncil of the City of New York. The chapel, expected cost about $250,000, will be the second house of wor-p at the airport. A Roman Catholic chapel was ned there in 1955.

ABROAD

Japan may have evangelical academies: Evangelical academies patterned on those inaugurated in Germany after World War II may soon be started in Japan. Superintendent Alfred Schmidt, a leader of the Berlin Evangelical Academy, will leave soon for an extended visit to Japan to undertake the preparatory work, it was announced in Berlin. Evangelical academies are not schools in the American sense but centers for discussing theological questions as well as social, political, vocational and other current problems in the light of the Christian faith.

EDUCATION

Princeton Seminary dedicates new library: The Robert E. Speer Library, one of the largest and best designed religious book centers in the world, was dedicated at Princeton Theological Seminary in Princeton, N. J. Constructed of limestone, the $1,700,000 three-story building has a capacity of some 400,000 volumes. The present collection of 250,000 items includes old and rare Bibles, religious treatises, church histories, hymnologies and Puritan literature of England dating from the sixteenth century.

PEOPLE

California clergyman honored by West Germany: Rev. August S. Claus, of St. Paul's Lutheran Church in Fresno, Calif., was awarded the Officers Cross of the Order of Merit of West Germany for his work in strengthening German-American relations. The presentation was made by Consul General Gunther Kempff, of San Francisco, on behalf of President Theodor Heuss, of West Germany. During the last war Mr. Claus gave special attention to the welfare of 90,000 Germans in American prisoner-of-war camps. After the war he helped ship food and clothing to needy persons in Germany.

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Kornelsen named field secretary: Rev. J. H. Kornelsen, for thirteen years general secretary of the Rural Bible Crusade, has been named field secretary of the Evangelical Teacher Training Association. The announcement was made jointly by the two organizations. Kornelsen will assume his new responsibilities on January 1, 1958. In addition he will continue to assist the Rural Bible Crusade as consultant to the board of directors.

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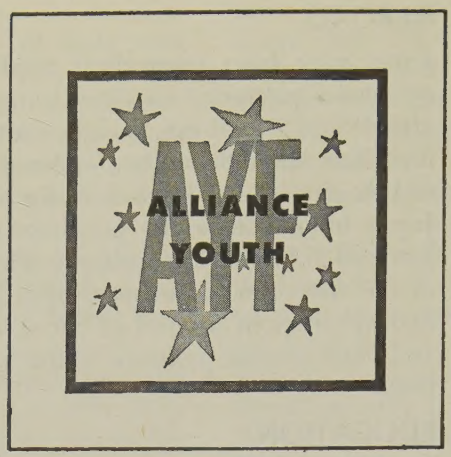
Asbury professor and wife in India: Dr. and Mrs. Harold B. Kuhn, of Wilmore, Ky., are serving as guest professors in Union Biblical Seminary of Yeotmal, India, for the autumn semester. By the kindness of Asbury Theological Seminary, in which Dr. Kuhn is professor of Philosophy of Religion, a leave of absence for the fall term there makes this visiting arrangement possible. The couple will return to Germany to continue gospel work among refugees there for the month of December, after which they will return to Asbury for the opening of the winter term in January.



WELDON B. BLACKFORD, Editor

What It Takes to Be a Missionary

The question is often asked, "How can I best begin at home to prepare for the life of the mission field?" Here are a few practical suggestions from a tract entitled "Qualifications of the Foreign Missionary," published by the Dohnavur Fellowship (Amy Carmichael's work) in India:

Difficulties. Let us learn to choose the hardest things, to do what others leave undone. We can begin in the ordinary affairs of home life.

Helpfulness. Make opportunities each day to help others in inconspicuous ways, not grudgingly but joyfully. Be courteous.

Sleep. Do not waste time sitting up late talking. King's business talk is different; but what about the late rising in the morning, the shortened Quiet Time due to our letting the pleasant conversation of the night before drift on?

Food. "I don't like this." Well, learn to like it, unless it actually does physical harm. The ability to eat unflinchingly may mean much for friendship with peoples of another land.

Clothes. God wants us to be tidy and certainly not to be conspicuous through slackness. But fashion should not be our master even in the smallest things.

Spending money. There are many unnecessary gadgets and ornaments that are very nice to possess, for which we spend money without thinking. Rich or poor, we should think and pray before we spend, and we should learn to do without. For the most part, the people among whom we are to live on the mission field never could buy such things or their local equivalent. The unnecessary separates us from those we come to serve.

Tidiness. Some people seem to be born tidy, others think that they never can be. Can we imagine the Lord Jesus when He was on earth with His clothes untidy and all His belongings lying about in disorder?

Comfort. Do not become too wedded to the armchair. The comforts of modern life may not be found abroad and we must learn to be independent of them, to cut out the things that make us soft.

Accuracy, which is a part of truth. Train the mind in accurate thinking and the lips in accuracy of speech. Truth has little place in most non-Christian lands, and our words and ways are watched when we speak of the necessity of utter truth.

Pride. If you take offense easily, do not come to the mission field thinking that it does not matter.

Speech. Don't argue, but learn from God when and what to speak, and realize the value of silence.

Humility. Be willing to learn from the experience of others—experienced older people, inexperienced young ones, people of the country, anyone, if only we may do our job more for God's glory.

Adaptability. We must learn to be adaptable and be willing to start from the beginning and go to school again to learn the language and the customs and the mind of the people to whom we go.

Temperament. Even amongst Christians differences of natural temperament often lead to friction and lack of peace. You may find yourself in a mission station with one other missionary whose tastes are the very reverse of yours.

Thoughts. Think the best of others. Critical thoughts, unclean thoughts, worrying thoughts, envious thoughts, thoughts of self-pity that dwell upon difficulties ahead or that imagine offense or opposition where others may be put into our minds by Satan. Don't let them stay.

Marriage. Very many look forward to this as God's good gift. On the mission field there are some kinds of work which married people can do better because they are married. There are an equal number of situations where single men or single women are far better able to do the work that God has appointed. So let us take nothing for granted. Be very, very sure of God's guidance in this most solemn of decisions.

Social life. Do not become a slave to social life, for it is a snare to many on the mission field. Can you do without the company of people of your own race? Do you crave for the social amenities of the home land?

A sense of humor. Not only does this at times help us in a difficult situation, but it lightens the necessary stress of our daily work.

The Quiet Time. This is the source of strength for each day. Get to converse personally with the Lord. The devil will try to let your work cut short God's hour, but do not give in if you want to be of any use to the Lord.

God looks for the willingness and preparedness, joyfully to be and do anything or do anything. And He opens up His wealth to the men and women who are ready and able gladly to do without and to live disciplined lives, to whom Jesus Christ is truly all in all.

AYF Guide

Bible reading plan for school days

NOVEMBER 25-29

Monday	Genesis 9
Tuesday	Psalm 9
Wednesday	Luke 2:22-39
Thursday	Psalm 56
Friday	Acts 6

A Vital Service Reaches Out

By REV. H. E. LANG, *Philippine Islands*

Missionaries know how important to them is the work done by those in the office of the Travel and Purchasing Agent at The Christian and Missionary Alliance Headquarters in New York City. Securing visas and making reservations on ships or planes are but the beginning of an unending series of services which missionaries require.

This office, operating under the Finance Department of the Society, receives a steady stream of letters from missionaries requesting the purchase of everything from prefabricated aluminum houses and Caterpillar marine motors to typewriter ribbons.

The following letter from Rev. H. E. Lang in the Philippine Islands to Rev. August Helfers shows what complete confidence missionaries have in his judgment as well as in his procurement ability. Others of the office, Rev. Stanley Cronkhite and Miss Lois Thompson, are considered along with Mr. Helfers as an integral part of the missionary force. It is as natural for letters from the fields to contain news of victories in the work and requests for prayer as descriptions of articles for purchase.

I am greatly indebted to you for purchasing that very fine Galanti accordion for me. I knew that our daughters, Grace and Ruth, had provided the funds, yet I hesitated to give the word to go ahead because I was afraid the transportation charges and custom duties would be more than I could afford.

It is the very instrument I would have chosen had I been there myself. It is simple, uncomplicated and without all the extra shifts which get out of order so easily and are so difficult to have repaired out here. I like the color, the tone, the shape and the size. You did for me what I would be afraid to do for anyone else and I want to express my appreciation. Thank you.

The faithful Caterpillar engine that you sent in 1950 has pushed the M/L *Truth* nearly 20,000 miles through the Sulu Sea, taking the gospel to those who sit in darkness on the 150 inhabited islands of the archipelago. That spare propeller is still in the hold. This is a wonderful testimony to the faithful guidance of our wonderful Lord, for in spite of all the treacherous reefs we have experienced no damage.

We never cease to praise the Lord for the first-class quality of all the equipment you sent with the engine. It is holding up well and we have had an absolute minimum of replacement parts.

Please pray for the national worker who has been assigned to the launch as an evangelist. He is Rev. José S. Nebab, a converted Moro (Moslem), who speaks all the Sulu dialects. He was graduated from the school of the Koran and he reads and writes the Arabic script. After his conversion he entered Ebenezer Bible Institute, graduating after three years of intensive study. Best of all, he is now a faithful preacher of the Word with a heavy burden for the lost among his own people. Here where human life is cheap, where "blades" are sharp, and where heads sometimes "roll," José has the courage to preach this message to all men.

We praise God for placing him on the launch with us. Our first trip together resulted in one church experiencing a real revival in which the entire body of Christians rededicated their lives to the Lord. In that village of one hundred homes the chapel is surrounded by five mosques. On another island nearby a Moslem openly confessed Christ in a meeting of Christians. We are praying that the Lord will enable us to see much more of His working among the islands, and are glad for the vital part you have in this work along with us.

As we go to the islands where there is no established work or church building our preaching services usually follow the conventional type of street meeting, only we stand out under the coconut palms, and an accordion is about the most wonderful thing the people ever saw or heard. They love all music.

Another part of our equipment which the Lord is blessing is the huge public-address system which enables us to preach to villages or fishing fleets, even though they might be a mile away. This doubles the usefulness of the launch. We need this equipment more than ever now because Brother Nebab doesn't have a big booming voice like mine.

The power transformer on the amplifier has burned out and I want to order some capacitors, etc., as I fear they may also have been affected by our high humidity out here and may cause trouble when the new transformer is installed. My present problem is that I cannot locate the manual or parts list belonging to my Masco amplifier. It is Model No. MA-125; volts 117; watts 310; cycles 60; made by Mark Simpson Manufacturing Co. Will you please try to find the

The launch "Truth" carries the gospel to Moros in Sulu, Philippine Islands

J. O. JOHNSON

needed manual and parts list from some New York radio supply house so that I can get my order in soon? There are no other amplifiers this size in the Philippines. Rewinding the transformer has twice proved to be a failure because we do not have the proper insulating materials to control the 1,000-volt coil within. Please see what you can do for us so that we can soon be on the air again with the gospel in Moroland.

Radio broadcasting is at a serious disadvantage out here because these roving Moro fishermen have no radio receivers, but when we "broadcast" from the *Truth* everyone has their "receivers" all tuned in unless they are stone-deaf, and I haven't met such a person down here yet.

I have a 25 kw. AC generator belted to the main engine which is my power supply. It has just been rewound and is now being "baked out" before being used again.

Training Teachers for Day Schools

By BEULAH BOWEN, *Tribes of Viet Nam*

On the first day of school twenty-two young people faced us in eager anticipation. The class was composed of young tribespeople who had come for the five weeks' teacher training course we were offering to any village interested in having a regular village day school.

What were the entrance requirements? They must know how to read and write; they must want to teach, and they must provide their own food during the course. The response of twenty-two young people representing twenty different villages and more than six hundred children was greater than we expected. It revealed that behind their repeated requests for a day school was a genuine desire.

What fun they had practicing on the preachers' children and their own classmates who laughed in shy anticipation as they waited for their own turn to teach. In the workshop period they traced and then inked in the numbers on their 100-number charts, made reading and arithmetic flash cards, and drew pictures of key words for each page of the primer. Seeing the way some of them attacked the work I was sure that they had never worked with ink before.

After studying and working all day, they came back in the evening to work an hour or two more on their materials. The bead counter attracted them the most. When Helen Evans came back from furlough, she had with her a box of colored wooden beads which a kind friend had given for the school. They are perfect for making the counting frames with ten beads on each line. They are a help in teaching the number concept and the principles of counting.

The next to last day we had a visit from the Vietnamese official in charge of tribal affairs for this area. Ten other Vietnamese accompanied him. They took pictures and made note of the materials being demonstrated. After delivering a speech, the head official gave each aspiring "teacher" a blanket as a token of good will.

Excitement ran high the last day as they packed away all their materials in their large cardboard cartons. The place seemed strangely quiet after they left.

In less than two weeks this place will hum again. The Bible school students will come in for their next three months' session. Because of your gifts and prayers we expect to open day school next month for the tribespeople. I just came back from watching the raising of the wooden framework of our first school building. It will temporarily serve as tw classrooms until another can be buil Then it will be turned back int living quarters for the new schoo director, Co Bai, who is another an swer to your prayers. She is a love ly consecrated Christian Vietnames girl who has had Bible school train ing and feels called to serve th Lord among the tribespeople her in the capacity of a schoolteache She is well qualified and has turne down a good-paying governme school position to teach here wit half the salary.

Of course there are problems in

J. FUN

Some of the twenty-two student teachers displaying their tools. Each teacher ha arithmetic charts and manual, reading cards and sound charts, literacy charts, primer and other supplies, including bandages and Mercurochrome! For their pupils' use the had readers, workbooks, pencils and crayons, etc. Over 650 children go to schoo

volved in setting up such a schoo One of the big ones is student sup port. Since the aid we hoped to re ceive from an organization within the country has not materialized, w cannot support any students. Tha will hinder many from coming. A home they live with their familie from the produce of the land an forest and it is difficult for them t save enough money to take care o them while they are in town for nin months of the year. We are hopin that some will be able to find wor out of school hours to help suppor themselves. We shall have to star in a small way, but we are startin and we praise the Lord for this Continue to pray that we may b led in the steps to be taken for es tablishing and expanding the schoo program.

THE GROWING SUNDAY SCHOOL

MAVIS L. ANDERSON, Editor

On Tour with the Sunday School Secretary

The Sunday school convention is ıe spark that ignites a spreading ame of Sunday school interest."

This perhaps best describes the ıderlying purpose of extensive ırs in the interest of Sunday hools. However, these tours inude not only conventions but one-ıy conferences with Sunday school affs, church rallies, Sunday serves, surveys and institutes, as well the larger conventions where orkshops are featured.

This year our tours have a new mphasis called the "Pilot Project." ach district chooses one church nsidered to have real potential r Sunday school development. uring the year we visit the church ıd make a complete survey with commendations. Throughout 1958 is church will receive special help ɔm both the National and District ınday school secretaries.

Having just returned from a 9,000-ile tour of the United States and ınada, I would like to share with ɔu some observations of the work.

First stop was the Western ınadian District prayer confer-ce, held in the beautiful new urch at Edmonton, Alberta. High hts of the conference included the rticipation of pastors during the ternoon given to Sunday school ıphasis, the presentation of four-ɛn Standard recognition certifi-tes, a tour through the new edu-tional building and the attendance 616 people in Sunday school on nday morning.

Across the Canadian Rockies we iited areas in British Columbia, ıere we were thrilled with the ɔwth of the churches since our t visit. Many Sunday schools are outgrowing their present facilities. This progressive trend was especially noticeable in the building plans for fully departmentalized schools.

In Victoria we discovered an unusual approach to teacher efficiency. On appointment, each teacher is given a folder outlining just what is expected of him in his job. Each month the teacher presents an efficiency report card at the monthly staff meeting. This report includes attendance at staff meetings, church services and visitation. The pastor was enthusiastic about the splendid coöperation of the staff. The result: steady, consistent growth in the Sunday school.

Perhaps the most rewarding week of the tour was spent in Vancouver, the first "Pilot Project." Vancouver already has a good school with an attendance averaging 480, but an increased emphasis on adult education gives an almost immediate potential of 800. Plans are under way for reaching the goal.

On to San Francisco and the Simpson Bible College. In our visits to Bible institutes and colleges we usually ask students to write down their immediate reaction to the question, "What is the purpose of the Sunday school?" From at least 50 per cent we invariably received the following reply: "To win boys and girls to Christ." Surely that is *a* worthy objective, but it is not *the* purpose of the Sunday school. This concept of Sunday school work will never build a strong teaching arm for the church. Our desire for every Bible college graduate is that he may go into the ministry with a clear understanding that the Sunday school is the church in an effective ministry for all ages. It is the school of the church!

An overnight trip on the "Lark" brought us into Los Angeles for a doubleheader – our Sunday school conference, which followed the District prayer conference, and the convention of the National Sunday School Association. Rev. W. Van Clief Yaggy arranged the dates of the District prayer conference so the pastors could take advantage of the national convention. The interest of lay delegates, who took time off from work to attend, and the enthusiasm of the pastors revealed that the work of the Sunday school is on the move in that district.

"Present Christ to the Nation" was the theme of the NSSA convention. Over 3,500 delegates from all parts of the West represented sixty-two different denominations. What a sight it was to see hundreds of Sunday school workers eagerly attending their choice of over sixty workshops, visiting the extensive exhibits and suddenly realizing that they haven't done a better job because they just didn't know what kind of job can be done.

Newspapermen were startled and delegates were stirred by Dr. Edward Simpson's presidential address, "Five Minutes on a Satellite," in which he graphically envisioned the changed attitudes in our evaluation of the material and the spiritual, were we to see our world from a different viewpoint.

Leaving the bustling crowd at the largest convention of the year we boarded TWA for a stop at one of our smallest schools in Oklahoma. How important it is that the flame that sparks Sunday school enthusiasm in the larger convention should spread to the small church as well!

The Pittsburgh area convention was the last stop. Here the annual convention sponsored for a number of years among our churches in the area now includes over fifteen other denominations.

Weary hours, endless interviews and meetings, breathless connections with trains and planes—is it worthwhile? Yes! God is giving a vision, inspiration and practical help to countless workers across the land. Pray for us and for them, that the flame will continue to spread.

CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

To the Fields

Rev. and Mrs. Bernard D. Dunning and son, Darrell, sailed from New York on October 31, returning to Cambodia for their second term. They are to be stationed at Pnom Penh.

On Furlough

Miss Ellen M. Owens arrived in San Francisco October 28 from Tribes of Viet Nam, having completed her second term. She has been stationed at Dalat where she taught in the school for missionaries' children.

With the Lord

Rev. John Davis Bell, representative of the Home Department of The Christian and Missionary Alliance for work among colored people, was called into the Lord's presence on September 29. A man with a great passion for evangelism and world-wide missions, Mr. Bell pursued his work faithfully and courageously, with a devout love for God and for the people that he served.

John D. Bell

Mr. Bell was born in Arkansas in 1889 and was converted to Christ at an early age. He became affiliated with the C. & M. A. in 1917 when he joined what is now known as the Smoot Memorial Church in Cleveland, Ohio. In his youth he found the great value of prayer and meditation, and it was in the atmosphere of prayer that he felt the call to the Christian ministry. Subsequently he left his job in the post office at Cleveland and started out in faith. Among the pastorates he held were the Peter Robinson Tabernacle, Pittsburgh, Pa.; Smoot Memorial Church, Cleveland, Ohio, and St. John's Baptist Church, Lake Lure, N. C. He founded the Lincoln Beach Camp at New Kensington, Pa., the Collett Memorial Camp at High Point, N. C., and also organized an annual Fourth of July young people's rally in Pittsburgh. He was president of the Evangelical Holiness and Missionary Association at Thomasville, N. C. He also wrote two booklets, *My Vision* and *Prayer*. God greatly used His servant to encourage the churches in their work for the Lord. His humble and sacrificial life is an example and heritage for those who follow.

Mr. Bell was stricken suddenly with kidney trouble while returning from ministry to his home at Lake Lure, N. C. His wife, the former Miss Alberta Williams, whom he married in 1910, died a year ago. They had five children, of whom two daughters, Miss Katherine Bell, of Cleveland, and Mrs. Mary Hammond, of Elyria, Ohio, survive.

Funeral services were held on October 5 in the Antioch Baptist Church in Cleveland, Ohio, the Smoot Memorial Church being too small to accommodate the crowds who attended. The service was conducted by Rev. Howard O. Jones, pastor of the Smoot Memorial Church, and Rev. Charles Williams, New Kensington, Pa. Rev. D. C. Kopp, superintendent of the Western Pennsylvania District, brought the message. Tributes were given by other Alliance pastors and from those of other denominations. Music was supplied by the Smoot Memorial Church choir.

The New Generation

To *Rev. and Mrs. K. W. Opperman,* Lima, Peru, a son, Robert Bruce, on October 15.

To *Rev. and Mrs. George Jones, Jr.,* Philipsburg, Pa., a daughter, Jan Carole, on October 15.

To *Dr. and Mrs. S. Smit,* New Guinea, a son, on October 21.

Deliverance Crusade Held at Susquehanna, Pa.

The Christian and Missionary Alliance Church in Susquehanna, Pa., experienced a week of spiritual refreshing recently through a campaign held by Rev. William H. Lewellen, Clymer, N. Y.

Several persons were saved during the campaign, which was designated as a "Deliverance Crusade," and others testified of definite physical healing. Writes the pastor, Rev. William J. Blackwood, "Several members of the congregation testified that it has been many years since the church had experienced such an outpouring of God's Spirit in their midst."

Spiritual Emphasis Week at Simpson

Spiritual emphasis week for the fall semester at Simpson Bible College was combined with the annual missionary convention. Rev. Alex McLeod, evangelist of the Pacific Northwest District, was the speaker, with Rev. F. A. Smith, of Colombia, South America, and Mrs. Elizabeth Jackson, of Indonesia, bringing the missionary emphasis.

Evangelist McLeod, a Simpson alumnus and father of two Simpson students, brought a splendid series of messages on revival and the work of the Holy Spirit in the life of the believer. A number of the students definitely met God.

The young people were stirred by Mr. Smith related how Colombian Christians have remained true to Christ and have been purified in the fires of persecution during the past eight years. Mrs. Jackson's vivid account of the Lord's work among the Dyaks and the ministry of teaching in the Bible training school greatly encouraged students and faculty alike, writes Rev. Herman H. Hazlett, dean of the college.

Northeast Ohio Women Meet

Attendance reached 181 at the fall rally of the Northeast Ohio Women's Missionary Prayer Bands held at Kinsman on September 26. Representing the Black Bobo tribe of French West Africa, Mrs. D. Grant Crooks brought a thought-provoking message on intercessory prayer and its vital relationship to success on the mission field. Mrs. E. A. Prentice spoke concerning the work of The Christian and Missionary Alliance in Puerto Rico.

Nearly two hundred dollars was given to assist the two missionary families represented, who were to return to their fields in October. Officers in this area include Mrs. Irvin Fi[sher], president; Mrs. W. D. Fitzgerald, vice-president, and Mrs. G. L. Armstrong, secretary-treasurer.

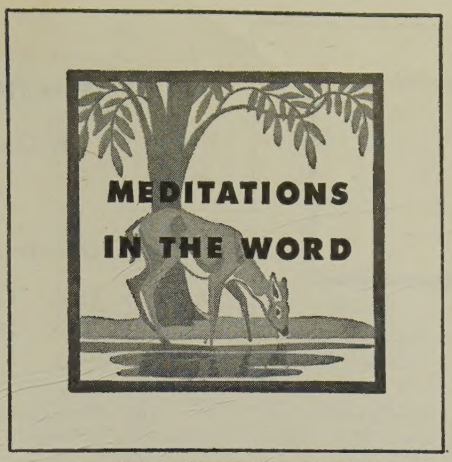
Ohio Women Meet at Lima

The women's missionary rally of the Northwest Ohio area was held on October 17 in the Alliance church in Lima. Mrs. Jean Beard, of Toledo, president, was in charge of the service.

Colored slides of the work in Japan were shown, supplemented by a tape recording made by Rev. A. Paul Mc[Garvey]. Also a prayer session was held at which time requests from around

(Continued on page

Rev. and Mrs. B. D. Dunning and son, Cambodia



Compiled by EDITH M. BEYERLE

Sunday

:ADING—Joshua 14:6-15.
:XT—*"Give me this mountain"* (verse
!).

Caleb had accomplished much more an an ordinary life span already. He id reached nearly a century of years, . . without once turning from his od, following like a faithful dog, as s name signifies, and obeying all the ill of his Master. And now he had ne through all the campaign and nquest of Canaan, had marched ound Jericho, entered through the eaches of its walls, . . . and walked rough the length and breadth of the nd. As his gray hair streamed in the ind that day almost anyone would ve said he, a man nearly a century d, well deserved to claim a release om work and toil and enter the richest heritance his Commander could give m. But we find him instead stepping it on the threshold of his greatest ork, begging for the privilege of fight- g the hardest battles that remained id conquering the mightiest giants of e Anakim.—A. B. SIMPSON.

ay for The Island World; Eastern, uth Pacific Districts, Mexico.

Monday

:ADING—Romans 12:9-21.
:XT—*"Fervent in spirit; serving the ord"* (verse 11).

Marvelous is the result of a God- id-man partnership. As one has said, God is a tremendous worker, but He es human help." The genius of eaching is truth filtered through ersonality. Truth on the printed page mighty, but truth flashing from the e, quivering from the throat, pulsat- g from the heart, is well-nigh al- ighty. It is said of Savonarola, the eat reformer, that his arguments were e a chain of logic, but backed by his ming heart they became chain light- ng. No man is a great preacher who mply discovers truth. He must em- wer truth as well. The very heart real preaching is intense earnest- ss. It is better for a preacher to be dead earnest about a mediocre truth an apathetically to handle mighty ncepts. Both God and man put a emendous premium upon an earnest ersonality.—H. H. SMITH.

ay for India; Western Pennsylvania istrict, Puerto Rico, Jewish Work.

Tuesday

:ADING—Song of Solomon 5.
:XT—*"He is altogether lovely. This is y beloved"* (verse 16).

It is the crooked love of some harlots at they love bracelets, earrings and ngs better than the lover that sendeth em. God will not be so loved. . . . ur love to Him should begin on earth it shall be in heaven. For the bride keth not by a thousand degrees so uch delight in her wedding garment she does in her bridegroom. So we the life to come, howbeit clothed with glory as with a robe, shall not be so much affected with the glory that goeth about us as with the Bride- groom's joyful face and presence. . . . If we can win to this here, the field is won; and your mind, for anything ye want or for anything your Lord can take from you, shall soon be calmed and quieted.—SAMUEL RUTHERFORD.

Pray for Africa; Western, Western Canadian, Southeastern Districts.

Wednesday

READING—Mark 7:24-37.
TEXT—*"He hath done all things well"* (verse 37).

My Father's way may twist and turn,
My heart may throb and ache,
But in my soul I'm glad I know
He maketh no mistake.

Though night be dark and it may seem
That day will never break,
I'll pin my faith, my all in Him,
He maketh no mistake.

For by and by the mist will lift,
And plain it all He'll make.
Through all the way, though dark to me,
He made not one mistake.
—A TRACT.

Pray for Indo-China, Thailand; North- eastern, Eastern and Central Canadian Districts.

Thursday

READING—Proverbs 16:1-11.
TEXT—*"The preparations of the heart in man, and the answer of the tongue, is from the Lord"* (verse 1).

It is a great mistake to fancy that all real prayer must be direct, formal, conscious. Many people suppose that they are not really praying unless their intellect or feelings are aroused, and thus they grow discouraged. But God sees "the preparations of the heart." He needs neither words nor thoughts of ours to set the true disposition of our heart before him. The prayer of will, as yet undeveloped into form, scarcely perceived by us, is as plain to Him as our most overt act. St. Anthony said that the best prayers were those in which we are unconscious that we pray; at all events self-love can find no food therein.—THE HIDDEN LIFE.

Pray for South America; Southwestern, Pacific Northwest Districts.

Friday

READING—Psalm 34:1-11.
TEXT—*"O magnify the Lord with me"* (verse 3).

"Magnify"—look at the "all times" of verse one, along with the "all things" of Romans 8:28, through the magnify- ing glass of God's grace and a yielded heart, and what appears so unlovely and even abhorrent to the heart will take on beauty and desirability. The writer had the privilege one day of looking through a high-powered magni- fying glass at a portion of the thick, green scum of a stagnant pool. With the naked eye there was nothing beautiful about it whatever, but under the lens of the glass, behold, superb creations of fernlike formations, perfect in color and contour—a lovely thing to gaze upon. Just so it is with some of the "all things" and "all times" of life. They look so destitute of anything good or profitable but, seen under the high- powered divine microscope, one's heart can truly say, "I will bless the Lord at all times" for "all things." God's ways are past finding out, but even so they are perfect, *always*.—PAMEH.

Pray for China, Hong Kong; North- western, New England Districts.

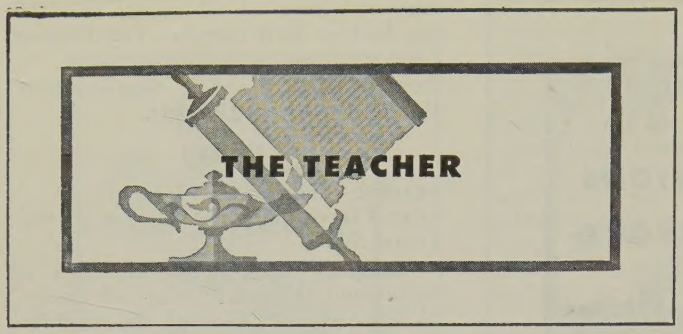
Saturday

READING—1 Corinthians 15:51-58.
TEXT—*"O grave, where is thy victory?"* (verse 55).

Jesus went to the grave, and every- thing is altered! On the morning of the third day that gravestone was rent into a thousand fragments which could never be put together. Death cannot put a covering over your grave and mine if we belong to the Grave-Breaker. Remember that the victory of His life in destroying death stands side by side with His atonement for sin and His victory over the satanic hosts. He is the Christ, not only of the death on the cross, but the Christ of the smashed grave on the morning of the third day. He was not merely strong enough to die for sin, but strong enough to live for righteousness. Death could not keep Him. Not even the death penalty could keep Him! He says, "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hades." *That is our Jesus!* He challenges sin; challenges Satan; challenges death! He has taken all the keys, of death, of life, of victory. —SELECTED.

Pray for Israel, Jordan, Syria; Central, South Atlantic Districts.

Let not the authority of the writer be a stumbling block, whether he be of great or small learning; but let the love of pure truth draw thee to read.—THOMAS À KEMPIS.



By DON J. KENYON

SUNDAY SCHOOL LESSON—DECEMBER 1, 195

Boldness in Christian Witnessing

Philippians 1:1, 2, 12-21

DEVOTIONAL READING—Philippians 1:3-11

GOLDEN TEXT—*"For to me to live is Christ, and to die gain."*—PHILIPPIANS 1:21.

BACKGROUND AND LESSON ORIENTATION

The Philippian Epistle was pressed from a heart of triumph. It is the high point of New Testament victory. Paul was a prisoner as part of the divine strategy of the Holy Ghost for world redemption. The Philippians had sent Epaphroditus, perhaps their pastor, to bear a gift for Paul's support. He fell sick while in Rome and nearly died, causing the church to have grave concern for him. In spite of these stark facts this letter shows little or no discouragement. It is victorious, positive. There was not even animosity in Paul when he knew that men were saying things about Christ just to cause him sorrow. His undefeatable spirit and great confidence in God pressed out of his spirit the language of faith. The church that sent to comfort him was comforted by him.

CONTEXTUAL CONSIDERATIONS

Epaphroditus carried a love gift to Paul from Philippi. P was in a situation which required no small personal expen ture. The gift inspired him to an overflowing heart and wrote primarily to thank them for it. It gave him great j to know that this church was manifesting the gifts of t Spirit, which caused them to respond in this way. On t high tone of praise he brought up a few problems faci them and him. He translated every tragedy into a triump Even his imprisonment was nothing for them to mourn; that also they should see the careful planning of God. H put every situation into a clear Christian context. Su optimism called for perspective. It also called for person crucifixion. Paul the aged prisoner abounded in both qualiti

SIMPLIFIED OUTLINE

1. *The Apostle and His Church* —Philippians 1:1, 2.
2. *Paul Interprets His Bonds*— Philippians 1:12-17.
3. *Paul Declares His Victory*— Philippians 1:18-21.

KEY WORD ANALYSIS

"Salvation"—*soterion* (v. 19). This common word for salvation is used in a variety of ways in the Bible. Here it refers to Paul's hope for release from prison. There is an interesting relation suggested here between Paul's deliverance from the charges against him and the talk of Christ that was filling Rome. Where Christ was discussed whether in faith or in skepticism revealed that Paul was not a crimin but a messenger. It brought joy Paul that he and his Christ had b come a "conversation piece." Thc who were obviously spreading rum and falsehood about him and Chr were doubtless Judaistically inspire There were also faithful friends spre ing truth.

COMMENTARY ON THE PRINTED TEXT

1. *The Apostle and His Church* (Phil. 1:1, 2).

Timothy, loyal son and fellow worker, stood with Paul in this time of great need. They were as servants in relation to saints. The former word is the slave-master relationship; the latter is the believer-body relationship. It does not emphasize personal holiness as much as the privilege of association with the Body of Christ. The word "saint" is always used collectively in the New Testament. No man has the right to be called "Saint So-and-So."

The terms *grace* and *peace* are key words in the vocabulary of Paul and used with consistency by him in his salutations. He reminded them that they had their relation to God as saints by grace, not merit. Peace referred to the reconciliation with God which was the heart of their new relationship.

2. *Paul Interprets His Bonds* (Phil. 1:12-17).

Paul here discussed the interpretation of that which appeared to be a tragedy. To show them this event in the will of God would help shape their thinking toward all God's future chastenings. A Christian must see life *in God.* When a man is a vessel of election commissioned to a task of God's own choosing he must rest confidently in God's ability to make things work to His ends. God had made even an obscure Jewish prisoner one of the most discussed people in Rome. While talking of Paul they talked of the Christ he preached. This gave him satisfaction. By some divinely-wrought circumstance, plus news and rumors circulated in Rome, the word was getting around. Paul's arrest had made the life of a Christian a more sober matter.

Paul gave the whole picture a positive interpretation. Men who had been slow to take initiative were now boldly preaching Christ. True, some were enemies of the gospel, but Christ was still the subject of their contentions. It was a low motive that caused the enemies of Paul to take his message insincerely to add affliction to his bonds. Their motive backfired because Paul did not take it as affliction but as a cause for thanksgiving. It was o important to him that men were ta ing about Christ.

3. *Paul Declares His Victory* (Ph 1:18-21).

Paul, the constant teacher, drew l point from the situation discussed a drove it home. Whether the motive men was right or wrong; whether was performed in sincerity or jealou Paul saw that little by little the na of Jesus Christ was gaining pro nence. It was stimulating discussio

In his rejoicing he used the prese tense to describe his present victo over the matter and the future ten to assure them of his future hope abo it. Nothing would be conceded to t enemy. The trend that things we taking was good whether it seemed or not. His only fear was that in huma weakness he himself might fail Go That Christ should be known a exalted was the great issue. Physic pain or death could be met with t calm assurance that had brought hi to this point in his life in the will God. This gave his life its meanin

HELPFUL HINTS FOR LESSON PREPARATION

The problems of Paul in Rome were similar in nature if not in intensity to those all of us Christians face. If we can as Paul look at all things as of God's own planning we have learned the secret of victory. The slave should bear wi fortitude that which has been decreed by the Master. Th will be true if our dominant motive is as Paul's was to hon Christ. This is Christianity's severest test.

THE ALLIANCE FAMILY

(Continued from page 12)

ıe world were remembered. The ɔeaker was Miss Catherine Gratz, om The Missionary Church at Bluff-n, Ohio, missionary to French West frica.

This was the anniversary of the first lly held a year ago. The delegates ported that the organization had al-ady produced greater missionary in-rest in the local churches of the area.

vangelists Available

ev. Arthur A. Ross, former assistant astor of the Birmingham Gospel abernacle, Birmingham, Ala., writes ıat he is now available for evangelis-c meetings and Bible conferences. He ay be contacted at P. O. Box 7, lount Olive, Ala.

Rev. William W. Sibley, evangelist, rites that he has available dates for eetings in January and February. He ans to devote this time to the West-n Pennsylvania and Central Districts the Lord leads. At present he is inistering in the Northwestern and estern Districts with great blessing. e may be contacted at P. O. Box, ester Prairie, Minn.

evival Services at Nyack College

ıe Nyack Missionary College engaged a week of spiritual emphasis Sep-mber 29 to October 6, with Rev. illiam F. Bryan, pastor of The Toledo Ohio) Gospel Tabernacle, as the eaker. The faculty and staff had ırposed to prepare the way as they anifested real heart hunger during e days of faculty retreat held prior the school session. The week pre-ding, faculty and students sought od in a series of early morning prayer eetings. God spoke distinctly through is chosen servant and assurance and ıbility seemed to result from the riptural and intelligent presentation the deeper things of God. Through-t the week there was a persistent ge for genuineness in Christian ex-rience, as the speaker emphasized at "applying the truth is the stern ork of a saint."

ommunity for Christ" Campaign

ırough the use of a tent, the Central strict is reaching the unreached of its ea. A tent campaign with the theme he Community for Christ" was held Millington, Mich., August 4-18. ıe Youth and Sunday school secretary the Central District, Rev. R. B. urchill, was the evangelist in the eetings sponsored by the White ıapel with the coöperation of the area nisterial association. Mr. Clarence ıger is the pastor at White Chapel, belа.

The huge tent (116 x 40 feet) was ched in the country near the par-ıage of the White Chapel. For the turday meetings a total of 405 chil-en came in from all over the country-le to this central location. The aver-e attendance was 200 each week night, with approximately 400 on each of the three Sunday nights.

Chaplains Promoted

Chaplain John E. Stevey, Army Reserve, was recently promoted to First Lieutenant and is on active duty at the 15th Field Hospital, Fort Bragg, N. C.

Chaplain Hal D. Carruth has received a promotion on active duty to Captain, Army of the United States.

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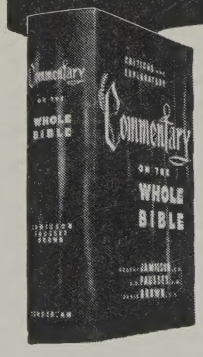

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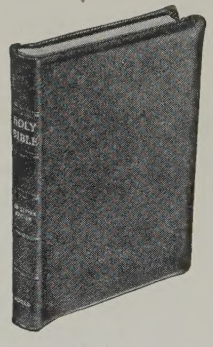

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Mission teachers in grade and high schools release their fellow missionaries from hours they would otherwise have to spend tutoring on the station. That is the primary purpose of establishing schools for our missionaries' children. But beyond this immediate value the teachers are aware that some of the best possible missionary material is theirs to train. When one who has been in their charge receives a call to the foreign field he knows well all that is involved. Childhood's associations and memories, however pleasant, cannot take the place of a burning compassion for the people born of a personal commissioning from God. In a field school these early experiences are interpreted in an atmosphere of prayer which develops a feeling of responsibility and of being a participant in the great task.

The effectiveness of the ministry of teachers and those in charge of hostels is strikingly shown when a count of second generation missionaries is made. At present eighty-three missionaries in service on Alliance mission fields are sons or daughters of missionary parents. This tribute to the schools is not intended to ignore the influence of parents nor to forget that many of them managed to squeeze lessons at home into the busy life of a mission station before any school was available.

Six schools are operated by our Society. Some of them serve a number of neighboring fields. The most recently established is in Congo where eight children are so enthusiastic over this new experience that they need no urging to rise in the morning, make the beds and do other chores before breakfast. As far as possible normal classroom and home relations are sought in order that the transfer to schools in the homeland can be made smoothly.

In praying for the children of missionaries the contribution of these schools to the advance of foreign missions should not be overlooked.

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